"At the end of the ten-day confinement, the baby is brought home, at which time there is a minor celebration. The baby and mother leave for home at dawn, accompanied by the female relatives. The latter also bring food they had previously prepared, and they gather in the house of the mother, where they eat. Men are not allowed in the house at this time, though the taboo is not too severe, because I was permitted to enter. The women merely sit quietly, conversing in subdued tones, offering a suggestion at intervals to the mother, but otherwise remaining inactive and contained, which is very unusual behavior for them. The mother and infant are the centers of attraction, and all eyes are on them.

The mother sits on a pandanus sleep mat, and does not leave the mat, except when she retires to the lagoon for ablutions. The baby lies on a small pandanus mat, which in turn, is placed on a large pandanus mat, which in turn is placed on a large coconut mat. The baby wears cloth swaddling clothes, and when he sleeps he is covered with a very stiff cloth, which acts as a head rest when the mother nurses him, so that his head does not fall back. Covering the cloth is a small pandanus mat, and this is then covered with a blanket, which completely covers the infant. Breathing under these conditions is probably difficult, but, as pointed out above, this facilitates the infant's perspiring, which is deemed so important by the natives.

At the baby's head is the same kind of fire that burns in the birth hut. A small pit is

dug in the house prior to the mother's return, in which is buried the bonito head, and on top of which burns the fire for the duration of the mother's confinement. As already explained, this fire prevents the infant from becoming ill. The fire is sacred in that it may not be used for any secular or profane purpose, except by the mother and her attendant. My attempt to light a cigarette from one of its embers elicited a chorus of sharp etaps. The women remain with the mother till the end of the day, after which they return home, and the mother and child are left to themselves, except for the usual degree of daily visiting.

The father has not as yet entered the house, and it is only after the first day has elapsed that he may do so. However, neither he nor any other person, male or female may touch the baby, or even approach it beyond the mat on which it lies, with the exception of the mother and her attendant. To do so is strictly taboo as I, again, learned from my own behavior. On the fifth day, he is allowed to hold the infant, but he may not yet pick it up by itself, since he cannot approach its mat until the end of the mother's confinement, so that the mother must hand him the infant, if she grants him permission to hold it. If he should take the infant himself, the baby would take sick. At the end of the

mother's three month confinement, she prepares a new mat, the old one is discarded, and the baby can then be directly approached. (6)"

"6. This avoidance taboo is very interesting in light of the theories of paternal sibling hostility towards the new-born. Both paternal and sibling hatred are shorn of the possibility of over expression by this taboo. One can also interpret the exclusion of the father from the birth-hut in the same manner."

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"The child is given a name at the age of three months. And, here, once again we face the 'problem of ethnographic truth'. First of all, we may point out the agreements. The name is given around the third month. There is no ceremony connected with the naming nor any magical or mystical associations with respect to names, either children or adult, with one exception: a sick person given a new name in order to hasten the departure of the illness, though the natives do not know why name changing should have this result. Names are sex-linked, so that a boy will never be given a girl's name, and vice versa. Names have no etymological significance or meaning. So much for the agreement. The disagreement enters with reference to who actually gives the name. My committee on infant development informed me that the maternal grandparents name the child usually after a dead kinsman. The chiefs maintained that the parents name the child, and that it is not named after any one. Finally, an actual experience sustained neither. In giving a Rorschach to a young married woman, I asked her the name of her baby, and she replied that the baby had not been named as yet. Saying that I should wait a few minutes, she entered her house, had a brief conversation with the people inside, and came back, saying they had just named the baby, so-and-so. The genealogies reveal that practically every person living and dead has a unique name, though there is some overlapping, and that these names are derived from combinations and permutations of a number of prefixes and suffixes that can produce a vast number of names."